505 The others, barefoot, wearing shorts
[291] and large-brimmed straw hats, are the permanent dwellers of the islands: fishermen, stevedores, and storekeepers.

505 When the islands are left behind, the scene begins to change.
133 The color of the water changes from a clear, deep blue to a muddy gray. Groups of canoes are seen, their occupants busy
[501] with their fish nets, for this shallow part of the bay is a good
[226] fishing ground. Once again the mainland is close, rolling hills covered with a thousand shades of green--sugar cane, the crop which nearly four hundred years ago replaced the virgin forests. The deltalike shores of this part of the bay are cov-
[361] ered with mangue, muddy areas with low-growing trees which
[162] at high tide are standing in the water. On a hill at the water's edge is the town of Vila Recôncavo, a town of 1,462 persons.
[368] The first thing one sees is the huge Franciscan convent[5] with its two tall towers and its royal palms. Approaching the long
[504] dock which juts out into the water, one can see almost the whole town, which is built on three hills and in the valleys
[361] between them.

505 The arrival of the boat from Salvador every other day is an
512 event in an otherwise dull day. Nearly all the men of the town go down to the dock to meet the boat, to see who is traveling, to see what is arriving for someone in the town, to receive messages or parcels, to greet friends, and to gossip. The postmistress is there, and with her the man whose duty it is to carry the mail sack, but who has a helper to do it for him. After a few minutes the boat continues its journey, and the townsfolk walk back along the dock, breaking up into small groups on reaching the main square and then each going his own way.

361 On the square at the end of the dock, at the foot of the
• 344 main street which leads up the middle hill and out into the

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[128] 5. It should be explained that "convent" in this case is a direct translation from Portuguese. In Portuguese, convent does not have the connotation of being a religious establishment only for women. The word convento is applied to the Franciscans' establishment because the Franciscans are not monks; if they were, their establishment would be called a mosteiro (monastery). In English, Franciscans are known as "friars," and their houses are called "friaries." However, throughout this monograph the direct translation, convent, is used.

361
country beyond, is a large, colonial, two-story building-- [344]
the county courthouse (prefeitura), the official center of lo-
cal county administration. With heavily barred windows on
the ground level, it also serves as the county jail. At the top [697]
of the hill is a large church, the mother church of the parish [368]
of São Roque. On the right, on top of another hill, is the im-
posing Franciscan convent. The main street of the town is [363]
narrow, paved with cobblestones and lined by old colonial
houses in various stages of repair. To the left one sees the
"beach," which at low tide is an expanse of ugly black mud,
typical of the shores of this back part of the bay. The long 501
dugout canoes of the fishermen are anchored there and rest on
the bottom when the tide is out.

As the boat sails away and the townspeople go about their 181
business, the streets empty, and a peculiar hush, which is
characteristic of Vila Recôncavo, falls over the town. There
is an atmosphere not so much of sleepiness and inertia as of
decadence, as though life had already passed by. The few
people who remain somehow seem to be left over from some-
thing in the past. The houses which face the main street are 342
somber, their façades going straight up two stories from the
street, their windows shuttered. Some of them are crumbling,
the mortar falling away, exposing the stone of which they are
built; others are in complete ruin. All of them are turning
black from the constant exposure to humid salt air, and moss
is growing on the walls where the sun never strikes.

From the top of the hill, in front of the mother church, there 361
is a magnificent view of the Bay of All Saints, and it is easily
understood why this place was chosen 332 years ago as the
site for a new town. This part of town is the old Vila Recôn-
cavo (see map of town), dating back to a time when the settle-
ment was the only administrative center of inland colonial
Bahia. Upon this hill and the one on which the convent stands,
the elite of the sugar lands built their town houses called so- [363]
brados. Once upon a time these streets with their stepping-
stones were the scene of colonial opulence, of sedan chairs
carried by liveried slaves, of soldiers in uniform, of ladies
wearing gloves and carrying parasols. Today this old part of
Vila Recôncavo is inhabited by simpler people, the town's up-
per class, who eke out a living in the local bureaucracy, or as
merchants, or as representatives of the state and federal
governments. They are quiet, gentlemanly people trying to
keep up a semblance of dignity, a feat which becomes more
difficult all the time.

4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazillans SOll

Two of the six speakers at the dedicatory exercises for the newly constructed Instituto de Cacau on the following day were *brancos da Bahia* (each with only slight indications of Negro ancestry), and four were whites.

During the visit of a neighboring governor, a procession formed in the Avenida Sete de Setembro to escort the distinguished visitor, together with the Bahian governor, Juracy Magalhães, to the latter's palace. Riding in the procession, alighting in front of the palace, and following the two chief executives into the spacious rooms of the governor's mansion, were presumably the city's political élite, all in formal attire. Of a total of 99 persons, 70 were whites, 22 were very light mulattoes with only slightly noticeable traces of Negro lineage, 7 were dark mulattoes, and none was black. Of the escort of 23 army officials dressed in appropriate uniform, 9 were whites, 12 were very light mulattoes, 2 were dark mixed-bloods.

Of 46 members of the state legislature, 69.4 per cent were whites, 15.2 per cent were *brancos da Bahia*, and 11.0 per cent were mulattoes.[13] Of 14 aldermen, 8 were whites, 4 were *brancos da Bahia*, and 2 were mulattoes (both very light).

In legal proceedings no discrimination is at all evident. Colored individuals appear not only among the defendants but also among those engaged in the defense or the prosecution, as well as among the jury itself. Whites, however, predominate.

Of the officers of the medical association, 6 were whites, 3 were *brancos da Bahia*, and 3 were mulattoes. Of 18 members of an elective supervisory body for the legal profession, 14 were whites, 3 were *brancos da Bahia*, and only 1 had noticeable evidence of mixed ancestry and that principally

[13] One deputy was a black, and there was also 1 *mameluco*.